The Bombay Guardian.

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WEEKLY REVIEW.

—It is in our opinion very much to the credit of the Sultan of Zanzibar, that he is unwilling to pay a subsidy to the murderer of his father; or rather it would be grievously to his discredit if he were willing to pay it. This whole story will read very strangely in history, and not the least strange feature of it will be the conduct of the Government of India in hastening to recognize this parricide, and in requiring his brother of Zanzibar to recognize him also. This boastful century of ours seems to think that because our unenlightened ancestors looked with horror upon such crimes as the murder of a father by his son, it becomes us to vindicate our superiority by making light of them. Will the Government of India coerce the Sultan of Zanzibar to pay this horrible tribute? Truly, it is an extraordinary lesson that our Christian rulers are attempting to teach this Mahomedan Prince. And not only to him. All Princes who have alliances with our Government are taught that if they are barbarously despatched by their children, the advantages of those alliances will be continued to their parricidal children. The *Times of India*, has an article on this subject, from which we take the following:

"It is scarcely likely that the fact of Lord Canning having acted as arbitrator, can be construed into imposing an obligation on us to guarantee the State of Oman in its tribute; but the Viceroy has intimated in very plain terms that the Sultan of Zanzibar had better pay up at once, and save himself the trouble of making more vain excuses. The Government of India could do no other; but at the same time we cannot wonder that Syud Majeed should defer as long as possible to carry out a conventional obligation which is at direct variance with *the traditional maxims of his wild race*. No doubt he meant to keep the treaty when he signed it in all good faith, but then he did not anticipate that he, "Majeed bin Saeed, the confiding slave in God's mercy," would have his political principles brought into such rude collision with *his supposed sacred obligations as avenger of blood*. But the Government of India has more than once intimated in its dealings with the maritime Arabs of the Gulf, that it can neither actively nor passively give any countenance to *that pitiless and destructive doctrine of blood feuds*, and in all probability Syud Majeed will see that he must yield?"

We really do not see the applicability of the passages which we have italicized in the above. If it were a question whether the Government of India should help the Sultan of Zanzibar to put to death his brother, we could understand it. But the point at issue is very different. We do not know that a man identifies himself with the sanguinary and the lawless, because he is unwilling to recognize the murderer of his father, as entitled to receive tribute from him.

—The Inspector General of the Madras Medical Department, thinks we should try to utilize the native *hakeems* and *veidyas* by teaching them the uses and doses of the more common medicines, to distinguish the ordinary forms of disease and common injuries and how to treat them; to teach them how to do a minimum amount of harm with the greatest amount of good. We have no doubt these men will be quite ready to receive pay from the State, but whether they can be easily induced to give up their dependence on *muntras*, (incantations,) is a question. The Madras Government seem disposed to make a trial of the scheme.

—Much consternation was excited on Wednesday by telegrams announcing a dreadful railway accident near Bhosawul. The down passenger train for Khundwa had gone into the river Taptee, the bridge having given way, and a fearful destruction of life had ensued. Subsequent accounts brought a measure of relief. It was not the bridge that had given way, but an embankment. The train fell into the Suttee nullah, though the engine went over safely. Instead of eighty lives lost as at first reported, it is believed at the time we write that the total will not have exceeded thirty, of whom two were Europeans (the guard and fireman) two were Eurasians, and the rest natives. Sixteen natives, more or less injured, have been brought to the Bhosawul station. The catastrophe, viewed even in these reduced proportions, is a terrible one. The public will demand definite information as to the causes; and in their name we take the liberty of putting this question: At the commencement of the monsoon, when dangers are so rapidly and unexpectedly developed by the swelling of known streams and the creating of new ones, is the entire line from station to station, visited in advance of each passenger train?

The *Madras Church Missionary Record* announces the death of the Rev. J. Sharkey, Missionary at Masulipatam. He was to have been removed to Madras, but his disease had advanced too far. The following account of his last hours, are given by the Rev. J. Sharp:

"The Steamer was telegraphed to be here at noon on Monday the 27th. At 4 A.M. we got Mr. Sharkey carried downstairs, and between 5 and 6 conveyed to the Fort, which is two miles nearer the sea than his own house. There he was kept cool by cuscuss tatties in an unoccupied house, and appeared a little stronger. He was most anxious for the arrival of the Steamer, but she did not come. Soon after 2 P.M. we put off to sea to meet her. Mr. Sharkey was on a cot in the boat, and surrounded with cuscuss tatties and fans as much as possible. The hot wind blew terribly till we got out to sea, and then Mr. Sharkey enjoyed the sea breeze. We tacked about till six, but no Steamer appeared. We then made for a vessel lying in the roads, on which Mr. Thornhill, our Collector, and others were waiting for the Steamer. Mrs. Sharkey, Minnie (her adopted daughter), and two of the eldest girls were with Mr. Sharkey, and were hoisted on board the ship too. Captain Maiden, the Master Attendant, and Dr. Sausman remained with them, and I returned to the Fort with Miss Fell and Mr. Mason. We did not get to land till 1 A.M. Meantime, about 12-30, our brother's spirit had quietly passed away. Mrs. Sharkey brought his remains ashore yesterday morning, and in the evening they were buried next to Mr. Noble's.

"Of our brother's worth and labours it is superfluous for me to write. He alone, who has in His mysterious wisdom ordered it, can fill the gap.

"On Saturday last he said to me, "I have preached Christ's righteousness as the only ground of a sinner's acceptance with God, and now I cast myself on that righteousness." "Do you find it sufficient?" I said. "*Quite* sufficient. My mind is perfectly at ease" was his reply, and as it appeared by his delightfully peaceful look after death. "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

The *Madras Observer*, having been challenged by the Rev. A. R. Symonds, to prove its charges against "Hymns, Ancient and Modern," fills two columns with extracts from that work, and corresponding extracts from the Roman Missal, Here is a specimen:

Hymns Ancient and Modern.

"That last night at supper lying,
'Mid the Twelve, His chosen band,
Jesus, with the law complying,
Keeps the feast its rites demand;
Then, more precious Food supplying, [v.3.
Gives Himself with His own hand"—*Hymn* 203.

"Word-made-Flesh, true bread He maketh
By His word His Flesh to be;
Wine, His Blood; which whoso taketh
Must from carnal thoughts be free;
Faith alone, though sight forsaketh, [v. 4.
Shews true hearts the mystery."—*Hymn* 203,

"Therefore we, before Him bending,
This great Sacrament revere,
Types and shadows have their ending,
For the newer rite is here;
Faith, our outward sight befriending,
Makes our inward vision clear."—*Hymn* 203, v. 5

Roman Missal.

"That evening when the supper past,
Which with His brethren was His last,
The paschal victim having eat,
And closed the door with legal meat,
He with His hands for food bestows [251
Himself to twelve His wisdom chose."—*Missal*, p.

"The word made flesh, by words He said,
Turns into flesh substantial bread;
Wine, too, He makes His blood divine,
Tho' sense cry out: 'Tis bread and wine.
But hearts sincere are here secured; [351.
By faith in words of truth assured."—*Missal* p.

"To this mysterious table now
Let knees and heart and senses bow:
Let ancient rights resign their place
To nobler elements of grace.
What our weak senses can't descry,
Let stronger faith the want supply."—*Missal* p. 42.

On the 18th instant, the Rev. C. C. Menge, Church Missionary Society, Malligaum, administered baptism to Bhulsa Bawa, formerly the gooroo of the late Bhagoba Powar who was for so many years an esteemed and useful preacher of the Gospel in connection with the American Mission, Ahmednuggur. After about a quarter of a century, the gooroo follows the disciple in forsaking Hinduism and

embracing Christ. He is a man of much intelligence and has been a good while acquainted with the doctrines of Christianity; he has even been teaching them to his disciples, though he has only now received grace to confess Christ. He was lately very ill and at death's door; at that time it was deeply impressed upon him that he must confess Christ, if he would have Christ confess him. As soon as he recovered, he hastened to Malligaum and asked Mr. Menge, who has known him about seven years, to admit him to the church. We trust that he may be enabled to walk worthy of the Lord and to adorn the doctrine of God his Saviour, testifying to others of the grace that he has himself found. He is about 65 years of age.

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SATURDAY, JUNE 29, 1867.

BRITISH AND NATIVE RULE.

We have placed among our Selections a letter addressed to the *Times of India*, contrasting the British administration with that to which it succeeded in this presidency. The views contained in this letter are, we think, more correct than those expressed by Lord Cranbourne in the Mysore debate. Lord Cranbourne seems to have pinned his faith on Sir George Clerk's testimony. Sir George Clerk had told him of a particular province "in which the English and Native jurisdictions were much intermixed, so that the natives, having little to carry with them, could easily migrate from one to the other; and whereas they frequently migrated from English to native territory, Sir G. Clerk had never heard an instance of migration from native to English territory."

"This fact," says his Lordship, "might teach us to ponder how far our inelastic English administration is the blessing to India which we always assume it to be."

It is painful to see those who are at the head of affairs, and upon whose verdict hangs the fate of many States, jump from such a testimony to such a deduction. There are many things to be considered before the fact of non-migration (if it be at this day a fact) can mean all that these English statesmen fancy it to mean. There are few people that have the same facility in pulling up stakes and migrating to another country, that the Englishman or Irishman has. The people of this country are bound to a locality by many bonds which it is very difficult for them to break. There is the bond of caste; there is that of pecuniary obligation, the most of them being all their life long in dependence upon the *sahookar;* then there is, ignorance of other countries, and a fear lest in flying from one set of ills they may fly to others that they know not of; there is the feeling that if they depart from the groove of custom, they will find themselves very helpless and incapable; add to all these, a multitude of superstitions, and especially the doctrine of fate which makes a religion of the *vis inertiæ*. All these things are to be considered when one sits down "to ponder how far our inelastic English administration is the blessing to India which we assume it to be," and we very much fear that Lord Cranbourne gave very little thought to them. When the Government of India is compared with that of England, it is easy to discover many serious faults. The Orissa famine is an everlasting disgrace to those persons connected with the administration, who are really responsible for it; but history forbids any one to say that such famines did not occur under the Native Governments.

Sir Geo. Clerk says that in the instance which he had particularly in mind, the natives frequently migrated from the English to the Native territory. The fact is, that until of late, there was very little migration; so little that it did not matter much on which side the preponderance was. The experience cited has reference only to a particular province, where special reasons for the fact mentioned may have existed. We incline to think that there has been of late years, with reference to the Presidency and adjoining Native States, a preponderance the other way.

The letter which we extract, takes up the two subjects of *Taxation* and *Security* and shows that on these points, the balance is immeasurably in favor of the British Government. These are important matters, and there are others still more important bearing a testimony equally clear in favor of the present rule. There is social liberty; the tyranny of caste is in many particulars destroyed; there is an open career for the diligent and industrious; there are means of education; communications are established with all parts of the world; last and chiefest there is religious liberty. Some parties talk loudly about the vast wealth that England has gathered in India; but in this connection, one all-important question is to be asked: Has England enriched herself by impoverishing India? The contrary is the fact. Wealth has been profusely poured abroad in the community, by the very pursuits and processes which have made a residence in India lucrative to Englishmen.

It would be a very great misfortune if the leaders of Native thought should be led by the inconsiderate utterances of "statesmen of an hour" desirous of being thought "liberal," to adopt the belief that Indian patriotism requires the people of this country to deprecate, and wish themselves free from, the English rule. They would have to go back very far indeed to find a rule that was not in its origin alien to the country; back beyond the Mussulmans, the Brahmins, the Arians; back to the aborigines, now represented by the Bheels and other hill tribes. The Government that is to be deprecated and deplored is that which shows itself alien to the true interests of the country. Is it any reproach to England that her sovereigns have for a long time been foreigners, either actually or by descent? England is thought to be the greatest country in the world; is there any country that has been more frequently or effectually conquered by external powers?

THE KINGDOM OF HEAVEN. XVI.

"*And there shall be no more curse.*" Rev. xxii. 3.

'Cursed be the man that trusteth in man,' says the word of the Lord by Jeremiah. We have said that the curse is in man, and from his heart, as from a throne, dominates all things here below. The words just quoted show us how the sovereignty over a being so nobly endowed, is maintained. Where sin is there is self-deception. As the moon, passing into the earth's shadow, is cut off from the source of light, no longer receives or gives it, but is swathed in deepest darkness, so it is with the soul when it passes into the domain of sin. If the moon, getting involved in the darkness of the earth's shadow, should lose all power to escape from that darkness, the parallel would be more complete. Sin can only reign by becoming part of the organism of the mind; entering into the understanding, the will, the affections. It constitutes itself the interpreter of external things, and compels all to pass to the mind through its medium.

Fallen man instead of trusting to God, instead of looking to God for wisdom, strength and goodness, trusts in himself, and looks to himself or to his fellows, for all the weapons of the battle of life. True blessedness consists in a life blended with that of God himself, as the branch is blended with the vine. Sin breaking man off from God, disguises from him the true conditions of his being, and bids him seek in his own poor self for all that he needs. This is the beginning of the curse. Hereby is man brought into conflict as we have said, with the machinery of nature. Man, trusting in himself, is a truncated, deformed thing; and the ministries of nature, having received no message for him, know not how to deal with him.

Man trusts in his own heart for wisdom; and it curses him by teaching him that the one thing needful is to be happy in this life; that happiness is to be sought in self-indulgence, and the removal of restraints; that his impulses are sacred; that no honor is to be compared with the honor that comes from man. He is the wisest who is able to outstrip others in the paths that they delight in. And the strange subtlety of sin appears in this, that man is made to have bitter experience of the power of the curse, without being able to perceive that its throne is within himself.

Let us look at the curse in its varied manifestations.

A. glows with health and physical strength and youth and freedom. He has wealth; a good position; all things seem favorable to him. Society delights in him. He throws himself into the pursuit of pleasure. Whatever he sets his heart upon, he obtains. But when obtained, it turns out to be different from what his imagination had painted it. He turns to a new object. It puts on so much beauty, that he thinks little of making the greatest sacrifices in order to overtake it. He sacrifices the friendship of the good; health; even wealth. His avid thirst is unslaked; but the powers in which he exulted have forsaken him. He is a wreck; and he refuses to acknowledge that he has wrecked himself.

B. glories in his intellect. There is a promise, 'if any man lack wisdom;' but he disdains it. He demands that others should recognize his talents. He sacrifices many things that others value, in order to give the world proof of the power within him. After long years the proof is ready. But it meets with no recognition. Men do'nt happen to care for the product of his genuis. He becomes a misanthropist, and wraps himself in gloom as in a cloak; nothing can tear it from him.

In all pride there is the curse. For thy self-estimation and the world's estimation of thee do not correspond, and the latter tortures thee more than the former can flatter thee. Mordecai will not salute Haman, and so all the wealth and grandeur of Haman fail to bring him satisfaction. Myriads fall before him, but he can only see this one defiant spirit. The thought of it is a skeleton in his palace.

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In anger there is the curse. You shatter, in a moment the costly vase in which you delighted. You say things that come back like poisoned darts. Your best resolutions and arrangements are burnt to the ground by this incendiary.

In all covetousness there is the curse. You toil; you are baffled; you recover yourself; you win slowly; in an evil hour the gains of half a life time are dissipated. You begin again; you make war upon your sensibilities, and in doing so make many enemies; gradually you obtain what you sought; but your treasure holds you in its own jealous embrace; forbids you to find pleasure in any thing but its own miserable self; withers you up till you become a single faculty. At last, with anguish unutterable, you see the thing you have lived and died for, passing into the hands of a prodigal.

You have aspirations after the beautiful, the noble, the great. You seek for moral purity in yourself and in others. A beautiful vision of humanity floats before you, and you will do your best to get it realized. But sordid men laugh you to scorn. You find perhaps one that promises to go hand and heart with you. Already you see the dawn of your millennium; your New Jerusalem seems to look gloriously upon you from the eyes of this companion. But your friend tires of the dream and descends to the region of common-place. Worse than this, you find some intractable elements within yourself; you find out that to dream of purity and to be pure are two very different things. A law in your members refuses to be conformed to your beautiful ideal; you calculated upon a strength that you have not; and you cry out in agony, O wretched man! who shall deliver me from this curse within me, bone of my bone and flesh of my flesh.?

NOTES FROM AN INTERLEAVED BIBLE.—

John VII. 1. 'Walked.' Not abode. Jesus was continually on the move. He went about, doing good.

5. They believed in the miracles and desired to have them conspicuously wrought, in the presence of the great, that their relative might be glorified among men and they in him. The gifts of Christ were a snare not to him, but to them. And it is sometimes so with his followers who occupy distinguished posts of usefulness; they remain humble; but the wife or the children are ensnared by the distinction and the influence.

They accused him of a want of straightforwardness: 'If thou do these things, show thyself to the world.' But the insincerity was with them.

7. 'Me it hateth.' For the same reason men hate conscience. The fact that they live on so peacefully, shows that they have murdered their own conscience. Christ's coming was the resurrection of this murdered man.

13. 'No man spake openly of him,' in commendation of him. How much is it the case that even in what is called Christian society, no man speaks openly of him. What a readiness to ring the changes of any other topic of conversation rather than this.

16. 'My doctrine is not mine, but his that sent me.' Many in these days are ready to glorify Christ as a person of singular discernment and superior endowments. But he disclaims all honor for himself as a man. We do not rightly hear him unless we hear God speaking in him.

18. 'He that speaketh of himself seeketh his own glory.' He whose words have no higher source than his own mind. A man that seeketh his own glory is not a true man; he is proceeding in a false path; even though his study be self-perfection. This disposes of almost all the greatness of this world.

23. They resented so deeply his idea of the Sabbath, because they had a great tower of righteousness built upon their own idea of it.

27. 'We know this man, whence he is.' So they say, We know the Bible. They never can know it till they cease from this assumption. They knew him the son of Joseph by mere report; they had ocular evidence of his being from above.

28. In one sense you know me; you know my earthly family and birthplace. In the higher sense, as God's Angel, the Messiah, you know me not.

37,38. The river of the water of life is seen coming out of the throne of the Lamb, in Rev. XXII. But the vine is one with its branches. All things are possible to him that believeth. The words thou hast given me I have given them. In these words is the divine grace, boundless. 'As the Scripture hath said,' referring doubtless to the vision of waters in Ezekiel. The waters proceed from the temple; and believers are the temple of God.

44. The constant failure of these attempts must have made the disciples regard his person as inviolable, and counteracted the effect of his words about his sufferings and death.

48,49. *We* know the law. It will be time enough for others to receive him when we do. Knowledge that puffeth up is worse than none. A bias makes havoc of all knowledge.

52. His supposed Galilean origin was a great stumbling-block. 'Search.' Under this bias a man would search the whole Bible in vain.

Correspondence.

To the Editor of the "Bombay Guardian."

MY DEAR SIR,—Your correspondent R. A. P. says that the question respecting the Church of England "Is there a communion where more spiritual benefit is attainable?" being intended by another to be answered in the negative, is a "fling at all" nonconformist bodies. Perhaps, it was so. There is an old saying "By their fruits shall ye know them." With a view to which the late Dr. Thos. Chalmers, when asked a precisely similar question once by a friend "Where do you think is the greatest portion of the apostolic spirit? replied "Among the most pious members of the Church of England!" And if they had been brought to this perfection by the spiritual aliment supplied to them in the ordinances of the Church, then what hinders their partaking of the same still to their souls' health?

I do not believe in "whitewashing" one branch of the Church by "blackballing" another. "Two wrongs can never make a right.' But I really am very little concerned for the presence of Bishop Colenso, the Essayists and Reviewers, Ritualists, et *hoc genus omne* in the Church. Devout worshippers have still even in the worst cases the scriptural prayers, sacraments, creeds, and more of "the pure milk of the word" administered, *i. e.* publicly read to them, than is the wont in any other branch of the Church whatever. There was once One, whom some still consider an authority, who forbade the 'plucking up' or 'gathering out' of the tares in his day lest they should root up the wheat with them. "Let both grow together until the harvest" was His mild and liberal minded rebuke. He who knows both the mental and moral difficulties of all will then 'do right.' R. A. P. seems to think that for the people to choose their own ministers would be a panacea for all the ills of which he complains. It may be so, but from the first, I do not remember that the flocks always chose their own shepherds, or that they have any promises of infallible Divine guidance in the matter, any more than other patrons, or than kings whose hearts good and bad are said to be alike "in the hand of the Lord."

There always have been those who seek in their religious teachers a sort of infallibility to spare the indolent hearers the trouble of investigation and of "trying the spirits." We want only a little more of the noble-mindedness of the Bereans who would not so much as credit the *ipse dixit* of a Peter until they had "searched the scriptures whether these things were so," and "*therefore*," and not because of Peter's eloquence or orthodoxy, "many of them believed" But, Sir, there happen to be now in existence some Churches i. e. separate or Independent congregations in Cheshire and Lancashire, who have had this inestimable privilege of choosing their own Pastors for many years past; they have it would seem been in this a sort of "special Providence," to themselves. And with what result is only too well known; for in some of the pulpits, notably in that where the pious Mathew Henry preached at Chester, (while his ashes have taken refuge under the Communion table in the Parish Church) the creed of the minister would in colloquial phrase allow no more to "Him in Whom dwelt all the fulness of the Godhead bodily"—"the only wise God Our Saviour," than that he was "a highly respectable man, but nothing more. A result in no degree better than that which the Privy Council patronage produces. Indeed I should not wonder if in spite of all the keen discernment of modern disciples, the Gospel "net" will contain in it fish good and bad until it is finally drawn to land at the end of the world. Or to use another scripture metaphor, we shall always have squinting brethren, who, in the exuberance of their benevolence will ever be volunteering to pluck the mote from another's eye under the impression that only they themselves see, and all others are blind. On the point of worshipping the State, or "serving two masters;" because a church is so connected, I cannot enlarge. Rd. Baxter and the old Puritan Fathers, it is well known, were to a man in favour of this principle, the Union of Church and State. And so was Dr. Chalmers; and where such doctors disagree with your correspondent R. A. P. I will claim the privilege of siding with them as

A. HERETIC.

Bombay, 27th June 1867.

Epitome of News.

SATURDAY, JUNE 22, 1867.

—The next Overland Mail will close July 9th, at 2 P. M.

—Galle telegrams: Japan news state that the diplomatic interview between Sir Henry Parker and the Shagoon at Osaga passed of satisfactorily.

An American vessel, in endeavouring to anticipate the opening of the free ports by trading, has been seized.

The French fleet is expected to renew the expedition in the Corea.

—The Municipality have paid Mr. T. A. Bulkley Rs. 4,000, for breach of contract in discharging him.

—*Sindian*: "The Thanadar of Sehwan reports a heavy fall of rain, accompanied by wind, on the 31st of May. Nine small boats in the Sheikbun Wah, near the village of Gaher (North East of the Muncher Lake), were lifted up, carried to a distance of two hundred yards from the water, and there dropped and destroyed. The Thanadar, not believing the story, went and saw the place himself, and states positively that the boats were not merely driven on to, and over land, but were lifted clean up and carried to the distance mentioned. A man was found killed under the remains of one of the boats. A woman was nearly killed by the fall of part of her house near the same place."

—*Indian Daily News*: "A Mr. Monte, residing in Gree Baboo's Lane, yesterday afternoon accidentally shot his wife (to whom he had been lately married). From inquiries made by the Police it appears that in attempting to shoot a bird, he delivered the charge so as to strike his wife above the left eye. The gun was loaded with slugs, several of which entered the face and caused mortal injury. The couple were from all accounts very affectionate, and on the best of terms to the time of the accident. No doubt remains as to the cause of death having been purely accidental."

—*Musical Standard*: "The two young organists, Master Charles and Arthur Le Jeune, made at Exeter Hall last Monday evening, their appearance before an audience largely composed of organists and musicians. The exhibition was replete with interest. Each lad played on the large Organ several of Bach's Preludes and Fugues—and both joined at the pianoforte in the execution of Hummel's Grand Duo in A. flat. Our readers hardly need to be told of the mental effort required by even clever people of mature age in playing from memory works so complex in construction as the pedal fugues of Sebastian Bach. Although this is not the sole aim of musical, or even organ performance, it is a gift many will envy if few be found to work for its acquirement. In the case of the Le Jeunes, Nature seems to have forestalled art."

—*The Times*: "There is no place like Paris for such a meeting(of monarchs). Whatever city may laye laim to the title of the metropolis of the world, none can certainly dispute with Paris the vaunt of being the capital of Europe. Do what we may, London is not Paris. London is made for the English, and even of these few who can possibly live out of it choose to live in it; of those who have their life's business in it, most dwell as far out of it as they can contrive. Paris lies in everybody's way. It is the Frenchman's only home; in his, and in many people's opinion, the common home of mankind. It is the show-place, the show *par excellence*. All its Monarchs, from Catherine de Medici to the Third Napoleon, have lavished their treasures, have tasked their own, and the nation's and the world's genius to make it the city of cities. How Paris could ever think of exhibiting any thing but her superb self one can hardly conceive. But even the World's Fair is little more than a pretext. The supposed object of attraction sinks into insignificance by the side of the attracted multitude. Paris is every man's, aye, every woman's favourite haunt; and few will be the visitors, having reached the age of King William of Prussia, whose recollections of the great city will go back fifty-three years, and who will realize that Monarch's sensation at the sight of the astounding change that half a century has wrought on that fair prize of the Allies of 1814. To all the rest of the world Paris, though ever new, is always the old familiar Paris."

—Bombay is not disposed to resuscitate the Commercial Bank.

—*Bombay Gazette*: "We understand that telegraphic orders have been received from England for the *Octavia*, the flagship on this station, to come up to Bombay forthwith to await the arrival of the successor to Commodore Hillyar, whose term of service has now expired."

—A new light-house is to be built at the Prongs, 1½ miles S. W. by S. from the Colaba light.

MONDAY,—June 24.

—*Bombay Saturday Review*: "Abyssinia however has mineral productions of her own, which the hand of civilization could turn into plenty of money. Should this "pretty quarrel" as Sir Lucius O'Trigger would call it, lead to the annexation of this savage's country; and should we adopt one of the *Gazette's* three proposals, and attach it to our possession at Aden, we should no doubt work its mines. Iron, copper, sulphur, coal and salt are to be found, in plenty. Yet iron and salt are the only two things which have been turned to any profitable account, so we are informed by Maunder. We do not covet Abyssinia, but should the conduct of its Ruler lead to the overthrow of his throne, and to our accession to his territory; It is pleasing to know that it possesses a climate upon the Highlands which is not ruinous to the European constitution, and that it has features which are consistent with English colonization, but the difficulty is in reaching it alive on account of the difficulty of carrying water and provisions."

—The same:—"What may be the result of Mr. Pestonjee Cursetjee Shroff's examination (in the Insolvent Court) it is not for us to say, but thus far—we do not remember a more discreditable appearance before the bar of any Judge in Bombay for many a day. Every person of right feeling in the community must have felt pained to see the extent to which one of the oldest and most respected houses in Bombay, was swindled by such a person. The Shroffs in the bazaar would not trust Mr. Pestonjee in his transactions in sutta bargains in 1864 because he had played them false, he made one of the most disgraceful failures in 1865, and for all that, had the impudence to bring up a brother Parsee before the Police Court because he was accused of something not pleasant to hear—giving up however because he was in terror of Mr. Anstey. And yet after all this—he began to trade again, and got trusted to the extent of £20,000 without producing documents! The vitality of humbug is wonderful,—but we have not seen the end."

—*Madras Athenæum* 17th:—"The United States war steamer *Sacramento*, N. Collins, arrived in the Madras Roads from Pondicherry at about ¼ past 10 o'clock on Saturday morning. The usual compliment was paid to the American flag by a salute of seventeen guns being fired from Fort St. George when the steamer came to an anchor. The *Sacramento* is a barque-rigged vessel, and carries 13 guns. She is visiting the principal ports on the Coromandel coast, and will proceed from here to Calcutta in the course of the present week."

—*Bombay Gazette*; telegram, Calcutta 22nd: The United States war frigate "Sacramento" which was proceeding on a visit to Calcutta was wrecked yesterday at Masuntipa, near Coconada. The crew were saved.

—Six inches of rain fell on Saturday. Two previously.

—*Times of India*: "A total expenditure of Rs. 7,47,980 in the Punjab educates one-seventh more pupils than the expenditure of Rs. 17,14,301 educates in the Bombay Presidency—Rs. 3,38,067 in the Central Provinces educate only one-sixth less than Rs. 7,16,384 educate in the Madras Presidency—Rs. 1,35,463 of Imperial funds expended in the Central Provinces, secure the educacion of nearly half as many pupils as Rs. 8,70,068 Imperial funds do in our Bombay Presidency, and of only one-sixth less pupils than Rs. 6,20,670 Imperial funds do in the Madras Presidency; while Rs. 4,84,071 Imperial funds expended in the Punjab secure the education of more pupils by one-seventh than Rs. 8,70,068 do in the Bombay Presidency, and more than twice as many as Rs. 6,20,670 do in the Madras Presidency. These and other like inferences from the above figures we commend to our educational officers in the different departments. But there is one query of serious interest suggested to our own minds by them. Two years ago Sir C. Trevelyan informed the public that the annual expenditure of the State on education in India had reached the large sum of £6,22,210, equal to Rs. 62,22,100. The budget estimate of the current year is £821,667 for "Education, Science and Art." Now the sum total of Imperial expenditure on Education, including all the higher branches, reported by these four departments, Bombay, Madras, Punjab and Central Provinces, amounts only to Rs. 21,10,272; leaving the large expenditure of Rs. 41,11,828 to be traced in Bengal and elsewhere. We confess to some curiosity as to where and how this large balance is expended, and shall be thankful for data as to the amount of educational work it is accomplishing."

TUESDAY,—June 25.

Overland Mail, June 3rd: The Sultan is coming to England, and Buckingham Palace is to be placed at his disposal during his stay in London.

It is reported that the Queen is about to devote half a million of money to the erection and endowment of a convalescent hospital.

A statue of the late Lord Herbert has been unveiled in front of the War Office in Pall-mall.

The arguments in the House of Lords in the Breadalbane peerage case have been concluded, but judgment is reserved.

The Czar has arrived in Paris, after making a short stay at Potsdam with the King of Prussia.

The King of Prussia and Count Bismarck are expected in Paris immediately

The North German federal constitution has been accepted by the Prussian Parliament.

Count Lippe, The Prussian Minister of Justice, has been censured for unconstitutional conduct by the Chamber of Deputies,

The Emperor of Russia has issued an amnesty to the Poles implicated in the late insurrection.

The European Powers are said to have addressed another note to Turkey, urging the necessity of making such concessions as may put an end to the present state of things in Candia.

Mr. Jefferson Davis is expected to visit England shortly.

—The *Friend of India*: "The Secretary of State having refused to veto the License Act, the tax will now be vigorously levied under an Act amending XXI. of 1857 passed by Council on the 12th instant. As in England the Act commits the assessment and collection of the tax entirely to the revenue authorities, leaving it to the magistrate to enforce a penalty of Rs. 500 on all who refuse to pay the sum for which they are assessed. One improvement in the Act is the clause which provides that a notice requiring a license at the rate fixed to be taken out shall be served on each person. Another is, that Companies need not pay more than two per cent. of their profits, instead of being assessed according to their capital. In all cases the profits are to be reckoned as those of the preceding year. So the impost has been made more and more a bad Income-tax, inasmuch as there is similarly elaborate machinery, greater discontent and much less money. And all this for a year.

—The same: "Syud Majeed, the Sultan of Zanzibar, has refused to pay to the Sultan of Oman or Muscât the subsidy arranged by Lord Canning some years ago. Syud Majeed declares that instead of paying money to the murderer of his brother who now reigns in Oman, he ought to take vengeance. He has, however, been informed that, as the Government of India has recognised the present ruler of Oman, he is bound by the Treaty to pay the annual tribute and must do so promptly."

—*Bombay Gazette*; Florence, June 3rd: The guaranteeing Powers have addressed a Note to the Sublime Porte regarding Candia, asking for radical reforms in order to put an end to the present crisis.

An Imperial Ukase has been issued granting full amnesty to the Poles in Russia or abroad, compromised in the recent revolts, and authorizing them to return to their country.

7th:—Yesterday, in Paris, a Pole attempted to take the life of the Czar, whilst in a carriage with the Emperor of the French. The pistol burst, wounding the hand of the assassin, who was arrested. No other person was wounded.

"At the Insolvency Court, yesterday (Mr. Justice Tucker on the bench), decision was given in the case of Pestonjee Cursetjee Shroff, which has occupied the attention of the Court for four days. In his decision the Judge found that none of the objections raised had been proved against the insolvent except that of reckless trading, which he was of opinion had been clearly made out. He thought it would be difficult to find a worse case; and as it was necessary for the Court to mark its disapprobation of this kind of trading in the name of commerce, but which was simply nothing but gambling and speculation, the Court would adjourn the insolvent's discharge for a period of eighteen months, without protection."

—*Overland Mail*: "Lord Derby, who has lent his name to this utter abnegation of all the old traditions of the Conservative party, must feel very sick at heart as he watches the progress of the Reform Bill for which he stands a reluctant sponsor. But it is not improbable that Disraeli himself, whose end is coming round to meet his beginning, chuckles at the result. He began his political career as a revolutionist, and he seems to have an ambition to end it as one. He is the Lucius Junius Brutus of the nineteenth century. He has, for many years, assumed the rôle of the bucolic idiot, only to start up at the appointed hour, over the bleeding corpse of the people slain by Tarquin Lowe, and to become "Father of the Republic." He may, perhaps, close his career as a consul, with Mr. Beales as his colleague; and then he will have had his revenge on the aristocracy, who flouted him as they flouted George Canning, as an "adventurer."

—The *Athenæum*, in a biographical notice of the late Clarkson Stanfield, says:—"One of those who noticed the painter's ability before he gave himself exclusively to art was, we believe, Capt. Marryat, who met him in the capacity of captain's clerk on board a war ship, then stationed in the Mediterranean, and was amazed by the extraordinary facility with which the young secretary drew and painted. The immediate cause of Stanfield's quitting the navy was his having received a severe injury to his feet through a most perilous fall from the fore-top-gallant-masthead of his ship, when he came in partial contact with the stock of an anchor. He bore some traces of this injury during the rest of his life; yet the world will join in the Queen's sentiment as expressed when Stanfield narrated his escape to her Majesty, and admit, on more grounds than one, that she was right in saying, 'What a lucky tumble!'"

WEDNESDAY,—June 26.

—*Times of India*; Paris: "The arrival of the Emperor of Russia seems to have created a sensation, but no enthusiasm. The Boulevards and the Rue de la Paix were lined with lookers three or

four deep, but there was nothing of that compact crowd, or that hearty warmth of reception witnessed on the visit of the Queen of England to Paris. The carriages on the occasion were not open as in the case of the Queen; they advanced at a trot, so that few could see the Emperor or his sons. The reception at the Tuileries lasted half an hour, and then the Emperor passed on to the Palace of the Elysees, with its magnificent gardens, where he was to reside while in Paris. The King of Prussia was to leave Berlin on the 4th accompanied by Count Von Bismark, who had received an express invitation from the Emperor."

—*Times of India*: "On and after the 1st proximo, it is the intention of the Currency Department to issue a new pattern note of the value of Rs. 1,000. The change is, of course, intended to prevent the possibility of these notes being tampered with or forged, and it seems well calculated to secure that object."

—H. E. the Governor held a levee at Poona on the 19th.

—Mr. Kursondass Mulji, invited by Miss Carpenter, has been addressing an audience in Bristol.

—The *N. Y. Commercial Chronicle* says that taxation in Great Britain and Ireland is at present 9½ dlrs per head, and in the state of New York, 22¾ dlrs! It has doubled in New York in four years.

THURSDAY,—JUNE 27.

—*Bombay Gazette*: "According to all accounts the physical conformation of the country between Abyssinia and the sea-board very closely resembles that of Western India. There is a tract of low-lying land extending from the coast some forty or fifty miles into the interior; and then the mountains rise abruptly several thousand feet high to the fertile table land of Abyssinia. If this be so, one cannot conceive why the difficulties of the enterprize should be made so much of. We hear a good deal about the want of roads, but the first road for wheeled carriages up the Bhore Ghaut was made by Sir John Malcolm when he was Governor of Bombay in 1830; and many years before that time British armies had marched once and again up the Ghaut to conquer the Deccan.

—Muncherjee Framjee Cama, Esq., has been appointed Director of the Bank of Bombay, in the place of M. H. Scott, Esq, resigned.

—The *Pioneer*:—"A letter from Peshawur informs us that the 42nd Highlanders (The Black Watch) have arrived in Cherat; and are now free from cholera. Our correspondent says that the deaths from cholera among the European troops up to the 14th numbered 126. The 42nd Highlanders are said to have lost sixty-nine men, the 77th thirty-six, and the Artillery twenty-five. The native troops are reported to have escaped with comparative impunity, having had but few deaths among them."

—Very confused and contradictory accounts of a Railway accident beyond Bhosawal, are published to-day. We wait for more definite information.

—The *Times'* Money Article of 25th March informs us:—"It is stated that the advantages of Bombay as the chief terminus of the Indian Railway system have induced some parties to establish steam communication *via* the Cape, and the Screw Steamer *Great Victoria* is to leave in May as the pioneer of the Line." The *Great Victoria* left Plymouth May 25th, and is advertised to leave here Sept. 15th. The *Bombay Gazette* says: "The *Great Victoria* is of large dimensions and is admirably adapted to form a means of rapid communication with the mother country at less expense than that afforded by the overland route. The Mercantile community, both here and in England, have long felt the want of steam communication round the Cape by means of large powerful steamers, which will make the passage in about 60 days, and be enabled to carry freight and passengers at a much less rate than is charged overland. Passengers will duly appreciate the saving of expense, trouble and discomfort, which such increased facilities will afford them, as they will have the advantage of large airy cabins, and will experience the benefit of the invigorating sea breeze, while the immense size of the steamer, over 3500 tons burthen, secures greater immunity from sea sickness; in addition to which her great depth of hold ensures always a large side being out of the water, so that in bad weather passengers will avoid the break of the waves which in smaller steamers they are liable to."

—The following is an extract from a letter addressed to the Government by Mr. Courtenay, Commissioner at Constantinople, of date 28th May:—"The Foreign Office has authorised Lord Lyons to accept two special direct wires between Vienna and Constantinople, one *via* Bosnia, and the other *via* Servia, with absolute priority for Indo-European messages on whichever is best for the time being."

—The High Court have confirmed the sentence of death upon one Appa, convicted at Satara of the murder of his own daughter.

—*Bombay Gazette*; Sholapoor: "25 hours are now taken to perform the through journey from Bombay in place of 17 hours which was the average time before the rains set in. No reason has been assigned by the Railway or Postal authorities for this delay, and indeed it would be a very difficult matter to make a conjecture upon an arrangement which detains the mails and passengers a whole night at Poona. This delay of 9 hours at Poona not only affects the Sholapoor mail but the whole Southern Mahratta country mails, Madras Presidency and Ceylon; it is monstrous that such a whim should be tolerated; fancy for a moment Mr. Seymour Clarke stopping the London and Edinbro' express for 9 hours at York; parliamentary influence I should imagine would be speedily brought to bear on the G. N. R. and yet out here no one takes up the matter."

—The Mauritius papers of May 17th report an improvement in the public health. Still there were 138 deaths from fever on the 16th of May.

—The Paris correspondent of the *Times of India*, notices that the Princess of Prussia (daughter of Queen Victoria) was present at the Longchamps' races two consecutive Sundays.

—4,727,088 passengers were carried by the Railways of this Presidency, on 1,151 miles of rail, last year; only 6,000 more than in 1865. Total of killed and injured 157.

FRIDAY,—JUNE 28.

—Colonel Playfair is succeeded as Political Agent at Zanzibar, by Mr. H. A. Churchill, C. B.

—*Englishman*: "From the report of the progress of the Great Indian Peninsula Railway between Bhosawul and Jubbulpore, we are led to expect that the line will be open for traffic in January 1870, and that, but for the Towa and Sukkur viaducts, it would be ready for opening by January 1869. The works, already commenced at the former, were in a great measure destroyed by the flood last year which rose no less than 50 feet, overtopping the centre pier, and entirely carrying it away. To meet such enormous and unexpected floods, it has been found necessary to alter the plans to a considerable extent; in fact the work has almost to be commenced *de novo*. The backward state of the station accommodation is brought very prominently to notice, and if this were completed, part of the line might be opened for local traffic at a much earlier date. The longstanding dispute between the East Indian Railway and the Great Indian Peninsula Railway as to the land for their respective stations at Jubbulpore, has been at last amicably settled by the arbitration of the Chief Commissioner of the Central Provinces. The part of the Shair River on which coal has been discovered, is only 10 miles south of the line, and Mr. Sopwith, who has had considerable mining experience, has been sent by the Railway Company to examine and report fully upon the quantity and quality of the coal likely to be available for Railway purposes. This coal, if suitable, would form a most important saving in the Company's expenditure, as the Nerbudda Coal Company's mines cannot be made available until the opening of the line, being upwards of 60 miles distant from the Towa River."

—We wish the newspapers would say something and stick to it, about Bokhara. Here is the latest notice, from the *Englishman*: "News from Bokhara represent the Russians as firmly established in possession of that Khanate. They deposed the Khan in consequence of the resistence he offered to their advance, and placed his nephew, a creature of their own, on the *guddee*. The partisans of the Khan, however, managed to create an *emeute* in which the Russian protege was slain. The rising was unsuccessful, and on its suppression the Russians appeared little inclined to renew the experiment, as they have assumed the Government themselves, and appear only anxious to strengthen their hold on the country by the erection of forts at all the strategic points."

—The *Indian Daily News* (June 21): "A report was current in Cabul, that the Russians have embraced the cause of Ameer Shere Ally, and that a Russian force was marching against Cabul. The Ameers Azin and Afzul Khan brought this circumstance to the notice of the British Government, and asked for assistance. The Viceroy, we understand, in reply has informed the Cabul Rulers, that the Russians are great friends to the British, and will not molest those who are in friendly relation with England."

—*Times of India*: "At noon yesterday a telegram was received from Bhosawul, statiug that two more bodies had been found in the Suttee Wallee, but that their names were unknown. This would make six bodies which have been recovered. Yesterday we stated that two second-class passengers had been killed whose names were unknown. We now learn that one was a Mr. Fenwick of Indore, and the other Ignacio George, a stores delivery clerk belonging to Mooral Coorla, who was in charge of a box of medicines which he was taking to Khundwa at the time of the accident. Both were Eurasians, and we understand that their bodies have been recovered." Among the passengers saved and brought to the Bhosawul Station was a baby only a few months old. The officer in charge of the mails had one of his legs broken, and it is believed that only a portion of the mails have yet been recovered.

"It has now been ascertained that there were no first class passengers in the train, as was at one time believed. A European guard and a fireman are still missing, and are supposed to have been washed away.

"We are glad to learn that the line has been cleared, and that trains are now runing as usual. A message notifying the railway officials at Bombay of this fact was despatched from the scene of accident yesterday afternoon at 2-45; it added that the floods had also subsided.

—The following telegram was received last evening from Bhosawal:

"Have inspected the scene of the accident today. Dead—two Europeans and four natives, Missing—a guard and a fireman. Fifteen or twenty natives are supposed to be drowned. Fifteen persons are injured, of whom two are injured seriously."

—Deaths last week, 262.

—A writer in the *Times of India* advocates the planting of a settlement for liberated Africans on the East Coast of Africa, by the English Government, correspouding to Liberia on the West.

—*Times of India*:. "We are informed that the passenger named Fenwick who lost his life in the Railway accident on Tuesday was Mr. Leonard Fenwick, Engineer at Indore to the Maharajah Holkar. The deceased was educated here at Dr. Wilson's institution, and was much esteemed by those who knew him. His wife and four children were left behind in Bombay."

—The Portuguese celebrate St. John's day with fireworks. We learn from the *Powla* that the Christians under the care of the S. P. G. have adopted the mode of celebrating the day. There was a meeting presided over by the Rev. C. Kirk, with addresses in Marathi and Tamil, and afterwards came the fireworks.

TELEGRAPHIC NEWS.

London June, 17th.—A disturbance has taken place in Birmingham in consequence of some Irishmen opposing a lecture delivered against Romanism.

The Viceroy of Egypt has arrived in Paris.

The Emperor Napoleon is slightly indisposed.

A warm debate has taken place in the House of Commons on the motion of Major Anson to strike from the records the petition presented by Mr. Bright on behalf of the Fenians, in consequence of the aspersions it cast upon the conduct of the British army in suppressing the Indian mutiny. The petition was generally disapproved, but the motion was rejected.

18th.—The Commons have rejected by 247 to 239 an amendment of Mr. Laing's to the Reform Bill giving a third member to populous boroughs.

Clauses ten to fifteen of the Reform Bill have been adopted.

A Conservative working men's meeting was yesterday held at St. James's Hall, at which the Reform Leaguers interfered, and disgraceful riots followed.

The conflicts between the Roman Catholics and Protestants at Birmingham still continue, and the military have had to interfere.

The Emperor Napoleon has recovered from his indisposition.

19th. A collective note from France, Russia, Prussia and Italy was presented to the Porte on Saturday urging an armistice and a joint enquiry into the grievances of the Cretans.

The second part of the Reform Bill has been adopted.

The decision of Sir Stafford Northcote relative to the division of the surplus capital of the Madras Military Funds, comprises a reduction of the subscription to Rs. 200, an extra donation entitling daughters to a pension until marriage or death; and a general addition of eight per cent. to widows' pensions.

20*th*. Order has been restored in Birmingham.

The Atlantic Cable of 1866 lately damaged by an iceberg has been repaired.

The Emperor Maximilian is to be tried by court martial, and his sentence will probably be banishment.

The American Attorney General has decided that military commanders cannot remove State officers.

21*st*.—The Lords have unanimously approved the action of Lord Stanley in the Luxemburg question.

The Commons have rejected the voting paper clause of the Reform Bill by 272 against 234.

The introduction of the Irish Reform Bill has been postponed in consequence of the disturbed state of the country.

The Sheffield Trades Commission appointed by Government to inquire into the trade outrages in that town have elicited the confession that systematic outrages have been committed.

A force of 200 armed men have attempted an invasion of the Papal States, but their attempt was frustrated.

Advices from America state that the trial of the Emperor Maximilian has been postponed.

Miscellany.

—*Madras Church Missionary Record*; Rev. W Ellington, Bezwara:

January 30*th*, 1867.—It having been arranged that the converts from the Masulipatam Anglo-Vernacular School should take a little tour with me during their vacation, we were happy to welcome them on their arrival at Bezwara on the 25th; but various duties and engagements, requiring immediate attention, have rendered it next to impossible for us to set out on our journey until to-day. Now however, as the course seems to be pretty clear before us, we purpose, so far as our time will allow, to travel by slow stages over the field in which the Missionaries of this station have, in the providence of God, been called to labour for the past eight years. We propose (1) to pitch our tent in those places where the little congregations are accustomed to assemble, making a sufficiently long stay to enable us to see as much as possible of the Christians and Catechumens, as well as to visit the neighbouring villages; and, (2) to endeavour fully and plainly to make known the way of salvation at certain important villages, situated in the Missionary's ordinary line of route; but which he may have been able only very occasionally to visit.

31*st*.—*Ibrahimpatam*. This village is situated on the direct road to Hyderabad, and is eight miles from Bezwara. We arrived here yesterday evening. I was able to lend a country pony to one of our young friends, so that he rode along with me; the other four we left to travel as comfortably as circumstances and the state of the road would allow, in my cart. We had no need to pitch our tent here; for though the bungalow fell down some years ago, the godowns have been, up to the present time, allowed to stand; and in one of these we took our supper, spread out our bedding, and rested for the night.

This morning we rose early, walked into the village, and proceeded forward until we came to a place were two roads cross each other; and here we made a stand, as being a place at which a good number of people would probably, in a short time, assemble together. I entered into conversation with a Brahmin, asking him about the way he obtained his livelihood; and from this, we soon came to speak of more important matters. A. S. now took up the conversation, and, having first of all argued against the probability of such a doctrine as that of the transmigration of souls, proceeded to speak of the being and character of the true God, of the nature and consequences of sin, of the plan of salvation by Jesus Christ, of the way by which he had been led to seek and find the way of life for himself, and of his earnest desire to make known to others the same way of salvation. He then pointed to me, mentioning that I had come from England for the very same purpose; and exhorted those who were listening carefully to examine and ascertain for themselves, whether that which we believe and profess is really the truth of God or not. About fifteen or sixteen respectable-looking persons appeared to be attending to the whole, or at least to the greater part of this address. At a short distance from the place where we were standing, I observed that O. S. was surrounded by about twenty persons whom he also was addressing in a similar strain. From this point we proceeded to the vicinity of the Chucklers, and for about half an hour we were engaged in addressing those who passed to and fro.

February 1*st*.—*Kanchancherlu*, twelve miles from Ibrahimpatam. We arrived here yesterday evening, and all of us were very tired. This morning we went into the village, and again took our stand at a place where two or three ways meet. A Brahmin, who was standing at a corner, replied to our salutation in Hindustani; and pretended, for a little time, that he did not understand Telugu. Judging from the cast of his countenance, I was disposed to feel very sceptical upon this point, and in a few minutes he began to pour forth most eloquently in what was unmistakeably his mother-tongue. He had been employed as a writer at Hyderabad, and had there acquired his knowledge of Hindustani. According to him the great matter to be attended to, and that which we ought to make our chief concern, is providing for the stomach. After A. S. and I had put a few suggestive questions to him with reference to man's responsibilities and the object of his existence, he tried to take refuge in the doctrine of transmigration. A. S. immediately produced such arguments as are calculated to shew the folly and unreasonableness of trusting to so vain a hope, and tried to persuade him to acquaint himself with the One who is both able and willing to save. About ten persons were standing by listening to the conversation.

On looking round, I saw, at a short distance from us, O. S. engaged in close discussion with another Brahmin, whilst some twenty or thirty were listening to the arguments of the two disputants. In this case our opponent entered into such a wide field of speculation, suddenly flying off from one point to another, that it became exceedingly difficult to introduce into the discussion anything that was really likely to prove profitable to the hearers. We tried hard to get an opportunity briefly to tell of Him who is the "way, the truth and the life;" and at one time, it seemed as if we had pretty well succeeded; but the people having been detained so long by the previous discussion, became impatient, as they wanted to get off to the fields.

In the evening of the same day we visited the Málapilly, where there are ten adults being prepared for baptism. Our Masulipatam friends appeared to be much interested in what they saw of these poor people, and they addressed to them many suitable words of exhortation and encouragement. Owing to unavoidable circumstances, such as the want of efficient Native Agents, the distance of the village from the Missionary's head quarters, and the inaptitude for learning quickly, which generally appears in catechumens of this class, the baptism of these people has been delayed longer than perhaps is, on the whole, desirable. One woman said, "I have been waiting all this time for baptism, and I am most anxious to have it; I am in great fear too lest death should come and find me unprepared." A. S. began immediately to tell her the story of the penitent thief, and explained to her, that though her desire for baptism was good, yet, if she truly believed in Jesus, she need have no fears; even though she were to die before the ordinance had been administered to her.

5*th*.—*Raghapuram*. Those of our party who were best able to walk, went this morning to Nandegum, and O. S. came with me to Paligherry. Here we had a discussion with a Brahmin about the true God, the nature and consequences of sin, and the way of salvation. He talked irreverently about the most serious matters, had already seen one or two Christian tracts, and had heard the gospel preached, particularly at Nellore. Before we left, he consented to buy a tract, after having for a good while pleaded in vain for one to be given to him gratis. Whilst our conversation was chiefly addressed to this man, others stood by and listened. We had also a talk with the Chucklers.

6*th*.—The good walkers set out some time before me this morning for the village of Kammavarpallium. Our second pony managed to run off yesterday evening, so that I had to ride alone. On arriving at the village, I found our young friends already engaged in conversation with ten or twelve Shudras, and one Brahmin. A few seemed inclined to listen, but others appeared to be utterly regardless as to what might be their eternal destiny, and they were more inclined to scoff than to give any heed to our message. Soon, however, some five or six of the most careless removed themselves to a short distance, where they sat down, and entered into conversation with one another. Of those who remained, one old man remarked, "I require daily for my family about twelve measures of grain; what would be said of me if I were to neglect this, and spend my time in enquiring into these matters of which you are speaking? Would not our people justly raise a great outcry against me"? "Yes," said S. immediately, "and if you were about to die, would all the efforts they might make avail by themselves to retain your immortal spirit"? S. then proceeded to state the object of the gospel, that it was not intended that we should neglect this world's daily duties; but that it was designed to bring us near to God, to lead us to know him as our Father and Friend, to teach us to act from new motives; so that whether we are providing for our families by working in the fields, or whatever we may be doing, all may be done to His glory. There is a Christian family in this village which having visited, we returned to Raghapuram.

7*th*—This morning my companions went to pay a second visit to Ambarapettah, whilst I was engaged in arranging the classes and lessons of the schools for the half-year.

8*th*—*Bandipallium*. We left very early this morning for this village, which is situated about nine miles from Raghapuram. A little congregation of catechumens, consisting of twenty-eight adults, and about thirteen children, has been collected together, by the efforts of our Readers from Raghapuram, during the past year. I arrived pretty early, and until the bandies came up, I rested under a tree, near to the tank, where I had opportunities of talking to some of the caste people. We had our tent pitched, and breakfast ready by about 12-30. The catechumens were delighted to see us. In the course of a little time, I asked two or three of the most influential of them to point out to me a suitable site, where we might build a place to serve both for a school and prayer-house. They intimated, as they had already done on former occasions, that the most suitable spot would be that on which our tent had been pitched; that, immediately after my first visit, a year ago, the caste people, apparently in order to keep it safe in their own possession, had ploughed it, and sown it with cholum; whereas for years previously it had been left uncultivated. "Very well," I replied, "let it be so if the ground is theirs, let them plough, or do what they please with it. We have come to try and gain *them*, not their land. We have no wish to appear as if we were seeking to do good more to one class than to another; our desire is to try and promote the welfare of *all*; and if you need any proof of this, see whom I have brought with me as my friends and companions." They then shewed me a plot of ground of their own; and here we were soon able to fix upon a suitable site. "Now," said I, "this place is intended for yourselves; you therefore must build it." "We are very poor." "I know you are, but cannot you build this as you do your own houses?" "We are very poor, and have nothing wherewith to buy wood and straw." "Very well, I believe this to be the case, and so I agree to pay for those materials; but you must build the walls." Old story; "we are very poor." "True, I know that and therefore I promise to help you. You are aware, that those who have money in this country, often give towards the building and repairing of idol temples; you have no money, but God has given you good strong bodies, and you must build these walls, or otherwise not expect to see me here again." Thus the matter was soon settled.

—We have been favored with the Report of the Chota Nagpore Mission, for 1866. Four German missionaries are at Ranchee, viz. Messrs. Batsch, Herzog, Jellinghaus and Didlaukies; and one Native Missionary. We make the following extracts:

The year 1866 was for our Chota Nagpore Mission a year of great anxiety and care. For a large part of India it was a year of famine, and though our district had not to go through such fearful distress, as the provinces to the east and south-east of Chota Nagpore, where thousands died of hunger, the need here was such as has never been experienced before. The rice crop of

1865 had not been a bad one, pulse had mostly turned out well, only wheat and barley for want of rain gave no crop whatever. No scarcity or distress was therefore feared. But by an unchecked export the district was emptied in a few months of all stores of grain. With the beginning of the rainy season very little rice was to be found in the weekly bazaars, and what was brought, was at once seized by the dealers in grain, and thus in a short time we had famine prices here as in all the districts round about. The coarsest kind of rice, the staple food of the poor, sold at 14 lb. per Rupee, wheat 12 lb., at last 8 lb., and of the coarsest kind of pulse only 16 lb. were obtainable. As a day labourer gets only 1¼ anna for his daily work, the distress, to which the poor with their families were so suddenly reduced, may be imagined. Fortunately the Coles can subsist on jungly leaves, fruits and tubers and though during a great part of 1866 they had nothing to live on, but what the jungles produced, they had at least that. Young and old were day by day roaming about in the forests to collect what would afford them a scanty meal in the evening.

Even that which in other years they would have not touched, was not despised now, as oil-seed cakes, the flowers of the Bassia latifolia and the fruit of the Shorea robusta. The seed of the Shorea or Sal contains an acrid, nasty oil, which can only be removed by boiling the seeds three to four times in ashes, and then it may be used for food. Powdered it is a greenish grey stuff and as little fit for food as the bark of the birch tree. Still it sold as dear in the Bazaar as rice. No wonder that in a short time the 25 to 30 emigration depots in Ranchi, a small town of about 5,000 inhabitants, became over full of those who hoped thus to escape from hunger. Also of our people a good many emigrated, though only a few through the depots, most of them went to the districts in the south as Porahat and Sambhalpore. Great anxiety was felt about our native Christian families on the Mission station, who had to work as day labourers, and also for the families of our Catechists. We felt bound to give them such aid as was absolutely necessary. The boarding schools and the construction of the seminary were also causes of the greatest anxiety. We had a large store of rice the produce of our Mission fields and hoped to get on with it till the next harvest. But as we had to take in a number of orphans and some famished persons, who had come in from the famine districts, much more was consumed, than we had anticipated. In the beginning of the rainy season we were obliged to commence purchasing rice when it was selling at 16 lb. the rupee, and obtained with difficulty even at that price. Whilst we daily required 10 rupees worth of rice besides meat, vegetables, pulses, oil and condiments, there was no money in the cash box. No contributions came in, neither here nor in Calcutta, and Mission work seemed wholly to be forgotten in anxiety for the starving multitudes in Orissa.

We had earnestly to consider whether it would not be better to close the schools for a time and to send the children home—and to stop also building till the distress was over. In the name of God we ventured to go on and casting all our burden upon Him, we went on, and He sustained us.

The Mission has not suffered by the distress, no one died of hunger from amongst our converts, and there will not have died of hunger any one belonging to Chota Nagpore, as for those, who were starving, more than needful was done by the residents here. The great scarcity hindered us much in preparing the older inquirers for baptism as all the people were obliged to seek their food in the jungles day by day from morning till evening.

Comparatively only few were baptized in 1866, namely.

Adults.....	490	
Their children.....	278	
European children.....	2	
Children of Native...		
Christian parents...	231	out of 290
born in 1866.		
Total.....	1,001	

172 died during the year, the actual increase of the native church is therefore only 829. The Native Christian community should now contain 8,657 souls, but as a good number has been made over to the Hazaribagh, Chayabasa and especially to the Purulia station, and as many are scattered abroad in Assam, Cachar, Calcutta, Mauritius, West Indies, &c., there will not be over 8,200 baptised living now in this district.

256 were confirmed last year and as 54 communicants died, the actual increase of full numbers is only 202, of whom we now have 1,660.

Of pagans 156 families broke caste and are now inquirers under instruction.

Of many the Lord has called away in 1866 we know that they belonged to God, and at the time of death they witnessed that they believed and that their whole trust was in the promises of the gospel. We venture to give the littlv story of one of them.

In December 1859 a great awakening began on the eastern borders of Chota Nagpore and a number of inquirers came to us to ask about the way of life. With them came a man, who till then had been a thief and robber and who wss one dreaded in all that neighbourhood. With his gang of marauders he had even sometimes ventured so far as Ranchi and Doorandah, to try his skill in burglary here. If any man experienced the power of the gospel in his mind, he did experience it fully. He was converted, became baptized, and from that time Rufus was a changed man and a wonder to all the people of his district and a living gospel. As they formerly feared and detested him they now esteemed and liked him; and though he now was without caste, he was glady received, whenever he entered a house with his books. On the 4th of May after he had returned from his field he wanted to see a neighbour to read something to him. He found him occupied in breaking down an old wall and at once offered to assist in it. Unfortunately the wall fell and that upon him and crushed his chest. Brought home he had only one desire to see the brethren, that they once more might sing and pray wilh him, as he saw that the Lord had called him away. The native brethren were soon with him and having taken leave of them and sent his last words of love to his teachers, he expired amidst their singing and praying.

—*Free Church of Scotland Record:*

Conscience responding to the Word.—"The people of the village are mostly Marathi and Hindi cultivators. Our audience was composed entirely of men, as the women did not come. There were 40 present during our preaching I have not seen a more evident response to the statements of God's Word since I left Scotland than I saw here. On the part of many the conscience within gave an unmistakeable response to the word from without. I felt sure that the people understood me, and that their utterances were no mere sham on their part—as is the case with some of our hearers, we think—but the real sentiments of their hearts. All this may be quite true, and yet they may continue to worship their idols, just as there are people at home who know and approve of the good, and yet follow the evil; but it was both gratifying and encouraging to see the Word of God and the conscience of the heathen, who had never in their lifetime until to-day heard it, in such close contact. They said frequently during our preaching, 'What a word of wisdom!' We told them it was not our word, but God's; to this they readily assented. It is ours now to pray the Father that these souls may be regenerated through the incorruptible seed of the Word, which liveth and abideth for ever. They all accompanied us on our way a short distance out of the village, and said to us on leaving, that God had to-day sent his servants to declare to them his Word; and that therefore they were glad.

The Gondi Tongue.—"Afterwards we preached in a village called Beechwa, two miles further south from Mooltyr. There were present 10 men, 11 women, and 10 children. They were all Gonds except the Kotwal, who was a Hindi man. I had difficulty in making myself understood, partly from their want of intelligence, and partly from their insufficient knowledge of Hindi. The Kotwal rendered some of my sentences into Gondi, and I made the people repeat them after him two or three times. In all the villages in which I have previously preached, the Gond people seemed to understand the Hindi language tolerably well. In this village I found they understood it very imperfectly. This may arise from their comparative seclusion, and the absence of Hindi-speaking people from the village. It shows us, however, the desirableness of keeping the acquisition of the Gondi language before us as an aim as soon as we can accomplish it. They understood Samuel a little better, but, as I thought, far from perfectly.

An old man's confession.—"At the close of our service, an old man, whose eyes were dim with age, come forward and made a confession of his faith. In the midst of his statement he prayed, saying, 'Jesus Bhugwand, save my soul! Jesus Bhugwand save my soul! Thou art my Lord.' Bhugwand is a proper name for the Supreme Being. He said to us that many days he had served idols, but now it was done for ever. He had heard the Word of God preached once in Bhurtpoor when he was a boy. Since that time till now he had not heard it. I felt so convinced that he was resting on Jesus alone for salvation, that I could without scruple have baptized him on the spot. I suppose, had he known anything of the meaning of baptism, he would have been quite willing to have received it. We did not, however, propose it; but we left him convinced that God had already bestowed on him salvation in Christ. He was an intelligent man, and knew evidently what he was doing. He could read Hindi until he became blind. This man's case interested us very much, and drew forth our sympathies and prayers for his salvation."—(*Concluded from our last.*)

BRITISH AND NATIVE RULE IN INDIA CONTRASTED.

To the Editor of the "Times of India."

Sir,—You have lately published Mr. Dadabhai Naoroji's able and interesting address to the Indian Association. It is natural that he should dilate upon the advantages which England derives from her connexion with India, and I am not about to question them, but there is, I think, a tendency among educated natives, not to deny, but to undervalue, those which she confers in return. The balance of advantage, it seems to me, is on the side of India, if the substitution of a fixed government for anarchy, of law for individual caprice, of security of person and property for constant danger, of domestic honour for outrage, in fine, of civilization for semi-barbarism, outweighs the benefits which England receives, of pecuniary gain and of national glory. But it is not surprising that when the generation which felt the miseries of anarchy has passed away, natives should be apt to look rather to the inconveniences than to the benefits of foreign rule. This feeling is well described by Gibbon in treating of the Gothic kingdom in Italy. "These ungrateful subjects," says the philosophic historian, "could never be reconciled to the origin, the religion, or even the virtues of the conqueror; past calamities were forgotten, and the sense or suspicion of injuries was rendered more exquisite by the present felicity of the times."

If you will permit me, I will draw a brief contrast, on two points only, between British administration, and that to which it succeeded in this presidency, and will then suggest a few reflections which may tend to reconcile a thoughtful and patriotic native to foreign rule.

I. Taxation.—The revenue of the Emperor Aurungzebe is said to have exceeded 100 millions sterling, nearly 3 times the amount of the revenue of British India, exclusive of the opium revenue. That which was drawn by the Mahratta Governments from the Deccan and Khandeish alone was upwards of 25 millions, 1-5th more than the land revenue of the whole of British India. Was then the country richer under the Mahratta rule? I find that in 14 districts of the province of Khandeish, about 412,000 acres were under cultivation in 1818, the first year of British rule; cultivation in these districts now exceeds 1,900,000 acres. Under the Bombay Survey Settlement, the assessment of Government land averages not more than 1-7th the produce; the theory of Mahratta taxation was that it should equal one-half of the produce. These facts show the comparative lightness of the British land assessment. In its fixed character, and in the security which it gives against illicit exactions, it is still more superior to the Mahratta system. In many parts of the Deccan, land was held in *miras*, or as hereditary and saleable property; yet this proprietory right proved no check upon the rapacity of the Government, which, on the contrary, availed itself of the reluctance of a peasant to abandon his ancestral fields to extort the utmost from him. But the cultivators of the greater portion of Government lands throughout the Mahratta dominions and of all in some provinces, were mere tenants at will. British administration has given an absolute proprietary, hereditable, and transferable title to all occupied Government land subject only to payment of a fixed assessment. Under Mahratta rule, those peasants were most fortunate who lived in districts managed by salaried officers of Government. Yet in the Deccan the assessment they had to pay was ordinarily composed of the following items,—*Sirdaismookee, Chout* and *Jaghire. Chout* was divided into *Babtee* and *Mohassa* and *Mohassa* into *Em* and *Sahatra*. Each of these

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items was often collected by different persons, and (I quote from Mr. Elphinstone) "when there was a deficiency, each endeavoured to collect his own and throw the loss on his neighbours, and a general struggle ensued, in which the ryots were sure to suffer." Besides these authorized demands, the district officers levied extra assessment *Sadurwared Pattee*, "the grand source of their "profit levied to pay expenses of the district not "provided by Government," and *Sewaee Jumma*, taxes on houses, animals, marriages, &c. In years when the harvest was particularly good, or when an extraordinary emergency happened, an extra cess, *Jastee Puttee* was imposed. And in addition to all this, the peasant had to pay direct *huks* or fees to village and district officers. The mode of realizing those demands was simple. "If a ryot refused to pay, the sebundy confined him, exposed him to the sun, put a heavy stone on his head, and prevented his eating and drinking till he paid." In other districts a metazee system prevailed but the advantage of that system was neutralized by the imposition of extra cesses on ploughs, castes, houses, &c., the most oppressive of all of which was perhaps *Tyada Veero*, levied to secure the profits of a favourable season. All these evils were exaggerated when districts were managed, as was commonly the case, by contractors who farmed their revenues for short periods, who were armed with unlimited authority, and whose object was solely to make for themselves as large a profit as possible. They called on the District hereditary officers to contract at an exorbitant sum, each for his own circle of villages. These men, again, also expecting to make a profit out of the transaction, farmed single villages, sometimes to a person unconnected with them; but more commonly the headmen, to avoid the interposition of a stranger, agreed to pay sums far exceeding what any reasonable assessment would produce; and often, when neither the headmen nor a stranger would make a sufficient offer, the former were compelled by threats or torture to undertake an exorbitant contract. They also tried to make a profit at the expense of the other peasants, who had thus to pay not only the excessive demands of Government, but also the profits of a variety of middlemen. Two examples will show the effect of this system. While Scindia held Broach, during the last quarter of the 18th century, he farmed the district to a Maymoodar. This man raised in three or four years £80,000 more than he had contracted to pay, including the authorized percentage for expenses of management. On this being proved, Scindia fined him £80,000, (which, however, he did not return to the defrauded cultivators,) and deprived him of the farm, which was immediately undertaken at an enhanced rate by a Surat banker. And the assessment of a village near Ahmedabad, which when it passed into the hands of the Gaekwar was paying £80 per annum, was raised in a single generation (during which the village was repeatedly burnt and deserted) to £600.

Compare this system with that of the British Government, under which the assessment is regulated solely by the value of the soil, is consolidated into a single item, and is fixed for 30 years, every precaution being taken against illicit exactions.

I have hitherto looked only to the land assessment. Let us now consider what was the condition of the tradesman, artizan, or village barber, whose hard fate in having to pay a single direct tax, the License Tax, is pathetically bewailed by the *Indu Prakash*. Under Mahratta rule, he would have paid a house tax, a shop or license tax, mohtarfa or income tax, and a tax on weddings, besides customs and octroi, and then not fixed in amount, but regulated by his supposed ability to pay. That they were not trifling is shown by the fact that the town duties in the province of Ahmedabad nearly equalled the land revenue.

II. SECURITY—Where are the pirates who ravaged the coasts of the Konkan, and who less than a century ago, are said to have carried off and violated all the women of a Brahmin town? Think of the unutterable horrors inflicted by and on the Bhils of Khandeish, who now labour principally to gather in the harvests of villages which 60 years ago, they burnt and ravaged, or in which, betrayed by treachery, numbers of them, with their wives and infants expiated their crimes by a death of horrible torture. And compare the present peaceful and prosperous state of Gujerat with what when every koli, now a respectable farmer, gloried in the name of thief; when every petty chief and every village waged war at discretion with their neighbours; when no town was safe except by paying black-mail to a robber chieftain; and when wealthy citizens were carried off by bandits from the midst to be tortured till ransomed. Has not British rule caused a happy change? To a patriotic native who cannot reconcile himself to our rule simply because it is a foreign one, I would suggest these reflection:—First, the greater part of India has for centuries been governed by strangers. The Moguls were as much foreigners as the English, and no sooner had the Mahrattas cast off their yoke, than they themselves conquered other nations foreign to them in blood, language, and even religion. India is not a nation but a continent, and if the British were to leave her to herself, one of two things would happen. Either one people would obtain the predominance, and the rest would still be the subjects of foreigners, or the different nationalities would maintain their independence in the midst of incessant war and anarchy. And is not the patriotism of a Hindoo more reasonable, if its object is, not his own petty state, but the vast Empire of which it now forms a part? Again, the desire of a true patriot should be to see his country grow in moral and material prosperity. It cannot be questioned that in these respects India had been sinking for centuries before the introduction of British rule, and that she showed no symptoms of being able to rise again of herself. But what if an enlightened native despot, a second and greater Akber, had appeared instead of the English conquerors? Was not this possible, and might he not have raised his country? I reply by a profoundly wise observation of the historion of civilizaton. Speaking of the enlightened but futile efforts of some of the Spanish kings, he remarks that progress must originate from just ideas among the people themselves; that a virtuous monarch may force reforms, but that a succession of such monarchs is most improbable, and that as soon as the artificial stimulus is withdrawn, the nation relapses. But the prosperity of India is bound up, not with a single life, but with the existence of a great nation, on the whole the wisest, purest, most highly civilised in the world, nor can its progress be checked so long as England retains those qualities. The administration of native states, which; notwithstanding complaints in the native press, is now generally good is a proof of this. Can it be thought that their general improvement is due to any other source than to the influence, example, and admonitions of the British Government?

I am far from thinking our rule perfect; on the contrary, we should consider "all that we have "done but earnest of the things that we shall do." But that it is generally good may be fairly inferred from the trivial nature of the charges brought against it. Most subject nations have complained of the avarice, the rapine, the selfishness, or the fanaticism of the conquerors. With a liberty of discussion which exists in no European nation, except England, the worst the native press can find to say against us is, that we are proud and uncourteous; that we rely too much, instead of too little, on our native agency; and that we do as we ourselves, not the people we rule, have learnt to think just and right. A. B.

DOMESTIC OCCURRENCES.

MARRIAGES.

BANNERMAN—MATHEWS—May 25th, at St. Emmanuel Church, Camberwell, by the Rev. W. Harker, Charles Bannerman, Esq., late Assistant Engineer, Bombay Dockyard, to Annie, younger daughter of Charles Mathews, Esq., of Langton Road, Camberwell.

STOCKLEY—MACKENZIE—June, 17th, at Seroor, by the Rev. J. Watson, H. W. Stockley, Captain R. H. A., to Jean, daughter of the late T. Mackenzie, Esq., Deputy Inspector General of Hospitals, Bombay.

BERRY—MCBRIAN—June 24th, at St. Thomas's Cathedral, Bombay, Mr. Charles, B. Berry, eldest son of the late Deputy Assistant Commissary Ordnance Department, to Margaret, eldest daughter of Pensioned Private McBrian, late of H. M.'s 4th K. O. Ragiment.—No Cards.

RAMSAY—DENNYS—June 20th, at Seonee, Central Provinces, by the Rev. A. Taylor, William Ramsay, H. M.'s Bombay Civil Service, second son of Sir George Ramsay, Bart., of Bamff, Perthshire, to Harriet, daughter of Lieut.-Colonel J. B. Dennys, Bengal Staff Corps.

KENDALL—FLETCHER—April 30th, at the Church of St. John the Evangelist, Torrak, Victoria, by the Rev. Walter Fellows, B.A., assisted by the Rev. N. I. Wilkinson, Franklin Richardson, second son of the late Captain Kendall, R. N., to Frances Margaret, second daughter of the Rev. W. K. Fletcher, M.A., Senior Chaplain, Bombay.—No Cards.

DEATHS.

O'GRADY—June 12th, at Aden, Rose, the beloved wife of Deputy Assistant Commissary of Ordnance, J. O'Grady, and her infant daughter six days old.

LEGGATT—May 1st, at the Port Phillip Club Hotel, Melbourne, of pleura pneumonia, and disease of the heart, Charles Leggett, Esq, Solicitor, aged 31 yeart and six months, eldest surviving son of the late Francis Leggett, Esq.

SHIPPING.

June ARRIVALS.

20	Onward ...	Livingstone ...	Singapore, April 5.
	Asia ...	—— ...	Rangoon.
	Benjamin Bangs.	Mocross	Liverpool, Jan. 22.
22	Sarepta ...	Oliver ...	Maulmein, April 2.
	Queen of Australia.	Page ...	London, March 1.
	Alma ...	Crawford ...	Liverpool, Mar. 14.
	Bengal ...	Bird ...	Sydney, March 30.
24	Wanbojug	Kennedy ...	London, March 6.
25	City of Edinburgh.	Calder	Glasgow; March 21.
	Catherstone ...	Peterson ...	Sunderland, Feb. 25.
	Sir Charles Napier.	Stocks	Queenstown, Mar. 30.
25	Euphrates (s).	Sharp ...	JuddahJune 9.
	James C. Bell...	Tegan ...	Aden June 14.
23	William Mitchell.	Potter ...	London, March 29.
	Alhambra ...	Moulton ...	Liverpool, Feb. 19

June. DEPARTURES.

22	Becherdas Ambaidas.	Mossop ...	Liverpool
	Bombay ...	Pike ...	Liverpool
24	G A Holt ...	Johnson ...	Liverpool.
	Benares ...	Noyes ...	Liverpool.
	Good Success ...	Nacoda ...	Zanzibar.
25	Morning Star.	Moreau ...	Hongkong.

PASSENGERS ARRIVED.

Per *Madras* June 24.—*From Southampton*—Capt. H. M. Finlay, Lieut. W. Gordon, Lieut. G Hog, Mr. McDougall, Mr. H. Gleave, Miss S. Gleave, Mrs. Maurice, and Mr. Robertson.

From Marseilles.—Colonel and Mrs. Jones, Col. and Mrs. Kirby, Major Mellis, Capt. H. J. Anderson, Lieut. Westmascott, Lieut. F. J. Wise, Lieut. R. Aitkins, Mr. and Mrs. McGregor, Mr. R. O. Sawyers, Mr. D. Sinclair, Mr. S. Stewart, Mr. Alex. Mackbeth, and Mr. Anderson.

From Suez.—Mr. Doglad, Mr. F. Warren, and Mrs. Dick.

Per *Wanbojig* from London.—Captain F. Bowker, 109th Foot; Lieutenant J. A. S. Kirkwood, 95th Foot; Ensign B. Bagnell, 45th Foot; Mr. W. J. Bain; Mr. E. S. Townsend; Mr. W. Pickering.

PASSENGERS SAILED.

Per Steamer *Malta.—For Aden.*—Captain Hoskin.

For Suez.—Mr. and Mrs. Coster, and Mr. G. Allen.

For Marseilles.—Colonel Maxwell, Colonel Green Captain G. Recol, Mrs. Nicolson and infant, and Mr. C. Hutchinson.

For Southampton.—Major Pierce, Captain Blake, Mrs. E. Bainbridge and infant, Rev. Charles Cook, Messrs. Jeffreys, W. Deardens, Leitcliff, Westons, and Bosset.

Per *Mahalakshami* for Liverpool.—Messrs. Fellows and Perrins.

The following sums have been received on account of the *Bombay Guardian*:

J. W. Seager, Rs. 6; Mrs. Nesbit, 12; R. H. Angel, 15-4-0; Mr. Watchman, 6; Capt. Bowen, 3; Mr. Fever, 3; R. Stewart, 4; Mr. Jupe, 3; Rev. Geo. T. Rea, 15-4-0; Mr. Cronolly, 7-10-0; Rev. S. Eduljee, 4; Mrs. Woosnam, 8-2-10; Rev. D. Moore, 0-11-8; Mr. Dodson, 3; J. Lodge, 24.

Advertisements.

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